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Price Threepence

THEOLOGY OR NO THEOLOGY

THE REAL conflict in Western Europe is the conflict of ideas. Men want to know the purpose of their lives and the manner in which that purpose should be expressed. The same conflict most certainly is taking place in Communist countries. There, it is probably driven underground. For to suppose that all the light of speculation has been driven out of men's minds by the imposition of one particular dogma is to suppose that the human spirit is no longer wrestling with freedom and the thoughts of life and death. The constant political crises in France, and the continuous danger of crises in Italy, not to mention Germany, arise not from the conflict about bread—although that, of course, is present—but about how men should live, and why they should live in a particular manner. To suppose that the difference between a Catholic and a Communist is merely one about the manner in which wages should be earned, or the economic system to be controlled, is to ignore all the differences between them on the matter of life and death. Men search for reasons for life far beyond the act of living. That search is taking place in this country too. Men live for beliefs or they are lost without beliefs. It is well to see where religion is going in this country.

Belief and Disbelief

The funeral of the late King was a noble and impressive occasion. The occasion has passed and questions of significance may now be asked. If the burial in some sense was religious, in what way was it religious? That is a question that may well be asked not only today but in distant generations. Was it a sign of a religion in decay, or was it a sign of a religion which had lost its way and meaning? It may be asked—it should be asked—how many of all that vast multitude in any sense believed concretely in what was declared to be taking place. The multitude were in the presence of death, and fumblingly all men have to do something about that, but had they conquered, in the sense that their fathers had conquered the nature and significance of the event? This is what the service declared to be taking place: "Earth to Earth, ashes to ashes, dust to dust; in sure and certain hope of Resurrection to eternal life through our Lord Jesus Christ; who shall change our vile body that it may be like unto his glorious body, according to the mighty working, whereby he is able to subdue all things to himself."

The Christian past believed those words. The Christian present does not—and by the Christian present we mean that vast spontaneous multitude who expressed itself in the majesty and dignity of the procession. Vague inchoate feelings that lead nowhere are not religion. Men must know what they believe. Against the throb of that procession and the concluding occasion in the church may be set the fact that the Bishop of Chichester has announced that in a few years thousands of parishes may be without priests in this country. The danger does not belong to Anglicanism alone. It belongs to all forms of organised religion.

Goodness and Theology

The easy way out is to escape into vagueness. Essentially the inner significance of that national occasion was probably that form of escapism. Men knew that they felt, they knew they had to feel, but in what way, in what thought-structure, in what concrete imagery they ought to express their unconscious acknowledgment of truths, they had no idea. The notion has grown up that it is possible to think vaguely about religion, or not think at all, and all will be well. To engage in any theological speculation is regarded as a waste of time. To do good and be good is regarded as the end all and be all of life—and the occasion of that national funeral and the bitter sense of death driven into every heart denied that. Ethical conduct sometimes, for decent people, can be a decent form of escapism. It is so obvious and satisfying in itself. It is so concrete; it brings so many immediate responses: it can be used as the clinching argument to every doubt in the mind and every uncomfortable feeling temporarily shelved and ignored. But doing good and being good for the decent person can sometimes be parasitism on the past. The past thought out, and thought out desperately in its hearts and mind what it had to do and why it had to do it. The present, whilst not sharing that thought, and indeed being forced to deny it lives on its accomplishment. It cannot live upon it indefinitely. Men must know what life and death are all about. That need sooner or later is as vital as any bodily instinctive need. It should be at least the function of conscious religion to find out where it stands in the nature of thought and why it stands there.

The New Morality

A thinking religion in the long run is the only religion that will uplift the religious intuitions of men. "You can believe what you like", said a Unitarian minister to a would-be new member of a Unitarian congregation. "I don't want to believe what I like", came the reply. "I want to believe what I ought to believe." No man can believe what he likes. No man is free to run off into any vague fancy that suits his individual temperament. In every vital and commanding belief there is a terrible ought that cannot be ignored. If the "ought" of a creed or a dogma is overthrown because it does not satisfy inner integrity, then a sterner "ought" must be established within the spirit. If the morals of the past are inadequate then a higher morality must be created. There follows in this issue a commentary on Marriage and Divorce. The commentary in our view is enlightened and humane, but only because it makes possible in its implications truer and better relations between men and women. It replaces the "ought" of stratified dogma with a nobler "ought", that of a freed conscience willing and brave enough to think out its problems within the inherent difficulties of human nature.

SOCIAL SERVICE SUPPLEMENT

MARRIAGE AND DIVORCE

INTRODUCTION

By Arthur Peacock

(Mr Peacock is the minister of the Wandsworth congregation, London, and the recently appointed Secretary of the Social Service Department of the General Assembly of Unitarian and Free Christian Churches. He is responsible for the preparation of this supplement.)

IS THE Unitarian contribution to the major moral problem of marriage and divorce to be silence?

This was the question asked by the Editor of THE INQUIRER in the stimulating editorial which launched the Three Point Programme.

The Editor urged the time was opportune for Unitarians to think out the implications of our theology in this major problem of personal morality.

To help that thinking the Social Service Department of the General Assembly has prepared this Supplement.

The Department asked two well known Unitarians to give their views. The Rev. F. Cottier is minister at Gorton. In his contribution he refers to the evidence submitted by the Divorce Law Reform Union. Mr. J. Thackray, J.P., presents the view of one who has considerable experience in serving on the bench of a Magistrates' Court in St. Helens.

The Reform Union advocates divorce after five years non-cohabitation, with the safeguard that when the husband sues, the wife should not be placed in a worse position than if she had continued as a wife. It asks for a register of divorces open to public inspection like the register of marriages and births are.

Mr. Cottier makes critical comment of these points.

The Social Service Department hopes these two opinions of well known Unitarians together with the summary of the Sub-Committee's evidence may help to focus discussion among churches which are participating in the Three Point Programme syllabus.

I.—A MINISTER'S VIEW

By Fred Cottier

(Minister of the Brookfield Unitarian Church, Gorton, Manchester.)

I HAVE conducted the Marriage Service for not a few divorcees since World War II.

I am certainly of the opinion that, after careful and friendly consideration of the circumstances that give rise to the divorce proceedings, the minister of a Unitarian or Free Christian church should be prepared to conduct a re-marriage, and give the parties the blessing of a religious ceremony.

Prior to the celebration an intimate and confidential interview should take place between the divorcee and the minister in the presence of the divorcee's fiancé. This is an opportunity for the thoughtful and understanding minister to introduce thoughts likely to improve the chances of the marriage making good; to get the young people to acknowledge the value of each other's personality, and to emphasise that the affection they have already developed for each other needs constant strengthening and continual expression.

Consciousness of Failure

The call the Divorce Law Reform Union makes for divorce after five years non-cohabitation is sound enough. The danger of too short a period between one marriage and a second is obvious. But I'm not sure the "safeguard" suggested, viz., "that the wife must not be placed in a worse position than had she continued as wife" can be established, or if established be fruitful of good results.

Where there are no children to the first marriage it would be wiser, perhaps, to permit the parties to go their different ways without either the man or woman being burdened with obligations calculated to damn the second attempt at "home building" from the beginning.

Then the Union's evidence asks for a register of divorces to be open to public inspection like birth and marriage registrations.

Is this piece of publicity really necessary? Is not what is already done quite sufficient publicity? The copy of the Marriage Certificate which is passed on to the married couple carries the description in the column, where ordinarily "bachelor" or "spinster" occur, the words "Formerly the husband of (X . . .) formerly (Y . . .) spinster from whom he obtained a divorce," or "Formerly the wife of (X . . .) from whom she obtained a divorce". I should have thought that is sufficient advertising of a former "failure".

No one is more conscious of "failure" than the divorcee himself, or herself. Why rub it in, and create unnecessary and undesirable social stigmas? I have in mind particularly the young people who are already suffering keenly from a sense of failure and frustration. Not the type that go for marriage at the Registry Office as flippantly and nonchalantly as they go to the cinema. But those who have looked upon marriage as a sacrament calling for serious consideration and self-sacrifice.

From My Case Book

An illustration out of my "Case Book" may be of interest.

A few days after his marriage at a Registry Office a young soldier was drafted overseas. He was long enough away from England for his young wife to receive over £500 in Marriage Allowances. Eventually he learned that the wife had gone to live with another man. He was thoroughly disappointed and frustrated. He was granted leave with the hope that he might persuade his wife to come back to him. But no; she had left him for good.

After a few years he had to spend the whole of his "discharge gratuity" in getting a divorce. Eventually he found a young lady willing to marry him. He desired this time, under the influence of his fiancée and his and her parents, to have a religious ceremony. An approach was made to a Church of England rector who knew the families and the circumstances intimately. Nothing could be done for them. As an individual, the rector would be delighted to see the young people happily married; but the Church that believes that "marriages are made in heaven" and should not be dissolved could not be helpful.

The rector referred the young man to me with the hope that I could do something for him. After much conversation and many friendly and confidential questions the marriage was arranged to take place at my church. The young people were delighted with the thought that they were to have a religious ceremony and would be no longer looked upon as social outcasts.

Frustration is replaced by an earnest desire to make good, and by the chance to learn the art of living together and to build a home.

The Church Can Help

There are other and similar cases in my personal "Case Book", and it is a happy thought that, maybe, the Church has helped these young people to move freely, wisely and effectively into our common social life, and to build for themselves a happy home life and family.

What is really required, before any marriage, is that young people should naturally and freely talk over the prospects of married life with a sympathetic elder who has not altogether forgotten his or her own initial attempts to build a happy home.

We must get over to the young people that marriage is not meant for happiness alone, but for the discipline and development of character; and for the continuance of family life with the added welfare of human society.

But, certainly, if the circumstances are such that the young people desiring a "second chance" realise the seriousness of the step they are taking, and that marriage should always be on a fifty-fifty obligatory basis, then I am prepared to encourage them, and to extend to them any blessing the Church has to offer.

II.—A MAGISTRATE'S VIEW

By James Thackray, J.P.

(Mr. Thackray is a prominent citizen of St. Helens, Lancashire. He was one of the founders of the St. Helens Unitarian Church.)

THE Biblical injunction "Whom God hath joined together let no man put asunder" has played through the centuries no small part in building up and making stable the domestic and family life of the nation. The family is the basic unit of human society, and the higher the moral consciousness of that family life the nobler the society in which it lives and moves.

Today we find ourselves faced with certain symptoms of social disease, not the least sign of which is the breaking up of family life. Two world wars have caused serious disturbances to it. It is staggering to realise that divorces in 1947 were ten times as many as in 1938, fifty times as many as in 1918, and a hundred times as many as in 1900. We have reached a point where the Divorce Courts cannot cope with the number of applications for a hearing.

We cannot afford to ignore the conclusions forced upon us by this evidence; husbands and wives living apart, broken homes, and children of these unions unhappily distributed in all sorts of places. Serious-minded people find themselves called upon to re-examine our marriage laws to discover for themselves certain glaring inequalities and to see how best to remove them.

The social welfare of the nation depends upon its capacity to fulfil its obligations to its people, its obligations to correct its errors, large or small. The disquieting feature of our present marriage law is that it provides freedom for a deserted spouse at the end of three years, yet holds no provision for the spouse who for years has suffered hardship, lack of financial support, and who has borne the burden of rearing the children single-handed. Often the husband, as the delinquent partner, reveals no desire to amend his ways and has constantly to be driven to meet some of his obligations. Many thousands of such cases exist today, and daily add to the problems of Magistrates' Courts. Yet many people will say we must not be too ready to relax the law to relieve the unhappiness of the long-suffering partners in such cases.

Should Some Marriages Be Discouraged?

The marriage of unsuited partners, especially of those under age, brings only one of the problems which Magistrates are at a loss to solve without the drastic overhauling of present legislation. The application to marry in these under-age cases is granted usually on the evidence of pregnancy; consent is given notwithstanding the apprehension of the members of the Bench as to the possibility of great unhappiness in the future for the applicants concerned. In so many cases the magistrates know that a real tragedy is almost certain, and that separation and the break-up of family life will follow.

It is the fear of a greatly increased number of illegitimate children that makes many people hesitate to support new regulations to help minimise the misery of these unfortunate unions. Yet it is the very prevention of such miseries that makes it imperative that judicial bodies must hesitate before consenting. Reform, if there must be reform, must have as its aim the maintenance of the home. Home life is fundamental. What can we do to safeguard its standards?

Should we discourage some marriages? I think so, definitely. All magistrates who sit on domestic courts know full well that many couples who seek to have their differences settled ought never to have been married to each other. It is distressing to see so many instances of marriages breaking up because there is so little in common between the partners to bind them together.

What of the children? The Adoption Laws require a lapse of three months before children are finally adoptable by foster-parents. This is to safeguard the child's adoption by parents unsuitable for it, and to satisfy the court that the foster-parents are still of the same mind about the child. This waiting period is considered to be a sound precaution. Why not therefore apply a similar precaution to those seeking permission to marry? The period of waiting should be no hardship to applicants well suited to each other, whereas those applicants less suited or less certain of each other would be forced to reflect, and the regulation would be a wise one. In

this latter case the matter would be largely one of giving legitimacy to a child prenatally. Whilst this course of action may give pause for thought, should there be no similar pause to discourage the marriage?

Magistrates and Divorce

Because of the increasing number of cases seeking decrees of divorce and the pressure of work upon the Judges, it has been considered by some high legal authorities that much of this pressure could be relieved by dealing with many applicants through the courts of summary jurisdiction. As divorce is considered to be a highly responsible legal matter it is thought to be beyond the capacity and knowledge of the ordinary magistrate to deal with. But there seems to be no reason why, provided that the Clerk of the Court is a sound legal advocate, a carefully chosen court of magistrates of reasonable experience should not adjudicate satisfactorily on such serious matters.

On provision of the time-lapse regulation already mentioned, such cases as those of wives suffering persistent cruelty from husbands for three years could, if the evidence was satisfactory, be settled by such a court. The objection to setting up this court need not be a serious one.

There is an argument for an interim maintenance order in the case of parties, who having differences, show grounds for reconciliation, if the chances for the coming together again are always left open, at least until the time allowed is expired. This course of action is to be encouraged if it makes it easier for either party to make advances, especially when perhaps a fit of temper was the cause of the breach. Powers to effect such an order would be a useful instrument for local courts.

Amendment of the Law Needed

Many are the cases where a husband is guilty of matrimonial offences and leaves his wife. The property and moneys which may exist, in which the wife may have played a considerable part in accumulating—the major part, perhaps—she cannot touch. Nor can she claim tenancy of a house of which her husband is the named tenant. Such matters are typical of the difficulties to be resolved when unions break up, yet in cases of this kind the wife should not be the sufferer to the extent that she is at present. Some amendment of the law is needed at the earliest possible moment to regularise these inequalities.

The hearing of matrimonial cases in ordinary Court Rooms is to be discouraged. The atmosphere of a Court Room is quite unsuited to the hearing of matters which are not criminal. There is much more reason to restrict publication of matrimonial cases than many Juvenile Court cases.

Of considerable and fitting help are the recommendations of the Marriage Guidance Council. Particularly useful is their distribution of a handbook of common-sense advice enjoining parties to a breach of the marriage contract to seek an understanding that will assure a maximum of goodwill and forbearance and in the event of serious discord, when help is needed, to make immediate contact with those who are capable of aiding them.

ACTION BY THE GENERAL ASSEMBLY

REPORT OF A SUB-COMMITTEE

AT THE present time a Royal Commission sits in London studying memoranda submitted by the various Christian churches, religious societies and other interested social welfare organisations.

A Sub-Committee of the General Assembly gave some thought to the matter and submitted evidence.

The Sub-Committee expressed the view that if in England a divorce decree was obtainable on the grounds of three years desertion, then a decree should be available when a husband has wilfully neglected to provide reasonable maintenance for his family for three years.

It declared illogical the position which enables a wife to obtain a maintenance order on grounds of desertion in a Magistrates' Court, and although the husband meets the order promptly, to obtain at the end of three years a divorce decree; while a wife who obtains a maintenance order on such grounds as wilful neglect can never obtain a decree on

the same ground even if her husband does not pay under the Order for ten years.

Another illogicality emphasised by the Sub-Committee related to a separation order granted for persistent cruelty.

The effect of such is that the woman need never again live with her husband. At the same time he must maintain her and any children.

The wife is thus in a position of being neither a wife in the true sense, a single woman, nor a widow. Neither she nor her husband can re-marry.

The Sub-Committee suggested in its evidence, that it seems futile for two persons to live the rest of their lives in this way. It argued that it might be advantageous if a Court of Supreme Jurisdiction were given power to dissolve a marriage where a separation order has been in existence for three years or more.

Another vital matter dealt with in the Sub-Committee's evidence related to applications to Courts of Supreme Jurisdiction for consent to the marriage of persons under 21.

The evidence submitted that where pregnancy is the basis of the application the Court should be compelled to find as a fact that exceptional circumstances exist prior to giving consent. Where applicants are under 19 years of age there should be no power for Courts to hear applications.

The Sub-Committee felt marriages contracted primarily for "giving the baby a name" should be discouraged. It also felt the procedure of presenting marriage guidance handbooks to all giving notice of marriage ought to be encouraged. The different religious denominations might produce their own handbooks.

Information as to the Divorce Law Reform Union can be had from Mrs. Edith Watson, 139 Gladstone Road, Watford, Herts.

THE UNION OF SOCIAL SERVICE ITS HISTORY—AND AN APPEAL

IN THE first years of the present century, when there were deep stirrings awakening the nation's social conscience, when radical and democratic movements were vigorously challenging the continued acceptance of low standards of living conditions, inadequate education facilities, deplorable conditions of labour and insufficient pay rates, a number of Unitarian ministers met, under the leadership of the Rev. Philip Wicksteed, specially to concern themselves with the relation of religion to social problems.

The year 1906 saw a special conference at Oxford, where the chief subject was Social Service. A resolution moved by the Rev. Philip Wicksteed and seconded by the Rev. Henry Gow called for the formation of a Union of Social Service with the object of fostering the consciousness of social responsibility among people in Unitarian churches.

Later in the same year the Union took definite shape, a constitution was adopted, officers appointed and activities sponsored.

The declared object of the Union was expressed in the words, "to inspire social service with the religious spirit—and to direct the religious spirit towards social service".

From its inception the Union gained the support of leading men and women in the Unitarian churches. Among those who served on the first committee were the Rev. Philip Wicksteed, Rev. Kirkman Gray, Miss Gittins, Rev. Lloyd Thomas and Mr. Harrop White.

The Union's first publication was "An Address to the Churches", setting forth the nature of the social problem and the duty of churches towards it.

Summer schools where lectures were given and discussion was encouraged became an important feature in the Union's programme, while reports of its proceedings found place, as they still do, in *INQUIRER* supplements.

The Union of Social Service can claim to be among the first societies to hold residential week-end conferences. Some distinguished lecturers came to the Manchester College summer schools. They included Mr. Raymond Urwin, the well-known architect; Dr. Graham Wallas, gifted humanist and lecturer, one of the pioneer Fabians; Mr. Seeborn Rowntree, the Quaker industrialist, who maintains still a live concern for all aspects of the social problem; Professor R. H. Tawney, Mr. Aylmer Maude, Tolstoy's translator; and Professor R. H. Mayhead were others.

Quietly and persistently over the years the Union conducted its work. When other denominations sponsored similar social service unions and a Christian Social Council was formed with representation from each, the Union of Social Service joined in and its leaders played a significant rôle in the developments which led up to the COPEC conferences in Birmingham.

In more recent years the Union has become more closely linked with the General Assembly and acts as its Social Service Department. The Committee directing the work consists of those elected by the individual members and others nominated by the General Assembly Council.

Among the officers of the Union and its Committee there exists a keen desire to develop its work. In recent times it has sponsored several *INQUIRER* supplements, held one day schools and publishes a study guide on "Freedom and Planning".

What it can do is determined entirely by the measure of support given it by Churches and individual Unitarians. Churches can affiliate by paying 5/- per annum. The minimum subscription for individuals is 2/6d.

There are critics who feel now that the State has entered into so many fields of social service, which were once the sphere of the Church, there is little the Union of Social Service can do.

This is a narrow view. It has been seriously challenged by the Editor of *THE INQUIRER* in his recent editorials, which the Union specially welcomes.

At this moment when the Union seeks greater support for its work it is appropriate to recall what Raymond Holt, a former President, and still an active Executive member, has written:—

"It belongs to us as religious men and women to make people aware that the lives they are living are not worthy of beings made in the image of God, that they must and can transform their lives, that in so doing they are serving a purpose greater than themselves—men and women must create a new environment for themselves, more fitted to their heightened self-consciousness, and their increased sensitiveness—an environment in which all their highest powers are called forth not in fighting one another but in order to rise to new heights of being. And when they are engaged in this task they will not want to make war any more, for they will have found a common purpose which satisfies their needs of significance and service, of security and adventure, of individual life and group life."

For further information write: Rev. Arthur Peacock, 55 Ellerton Road, London, S.W.18.

IS GOD A PACIFIST?

THOSE who possess a faith found and held in freedom will find the Spring number of *Faith and Freedom* full of interest, unless the language in which some of the articles are written makes them give up the effort to understand them. Herbert Crabtree's discussion on "Spiritual Experience as a Response to Objective Reality" filled me with great expectations, both because of the name of the writer and the importance of the subject. Yet when I read the paragraph beginning, "When I drive my car, it does not matter in terms of mechanical or physical reckoning, whether I turn to right or left, but my choice of action will be determined by a veritable constellation of ideational symbols which defy all categories of space, time, number and mass to describe", I nearly gave up in despair. His conclusion that, "Our apprehensions of significant value are revelations of Reality itself" is gloriously true, but I could not offer this article to friends of mine who are in doubt about this all-important fact. Moreover, the lengthy condemnation of dualism at the beginning seems to have no clear bearing on the argument, and does not appear to be consistent with the assertion that "Negative values as well as positive values are objective".

Robert Estuistic defends "Christian Anarchism" in advocating "A Threefold Revolution". He writes, in the main, clearly and even eloquently but why does he speak at least six times of "the I-Thou relation"? Does this mean intimate fellowship between the members of small groups? If so, I think he should say so, and not assume familiarity with (I suppose) Martin Buber. Most readers will agree with his main contention that we must resist the present-day trends to over-organisation, mechanisation and compulsion, but personally I cannot agree that we all ought to be pacifists because God is a pacifist!

John Rawlands deals with "The Ideas of Karl Jaspers". He fails to convince me that Jaspers is "A figure of very real importance in the world of thought". One quotation, however, greatly impressed me: "Unconditional imperatives come from within me, sustaining me inwardly by that which, in myself, is not only myself".

"Our common Human Nature" is thoroughly analysed by D. Glen Morgan. Is Man evil and does he need re-making, or is he good

and only in need of developing? Are we born egoists, or is there a measure of love at the very beginning of life? In the sad story of man's misdeeds, is it Nature or Nurture that is at fault? D. Glan Morgan has no doubt about the answer.

Professor F. J. M. Stratton answers a number of questions on "Religion and Science", and shows that it is quite possible to be both scholarly and intelligible. I wish he would tell us how "Science deals with values as well as facts". Having often read that values, not being measurable, cannot be dealt with by scientific method, I am puzzled.

Arthur Long reviews Grace Stuart's "Conscience and Reason", and points out its deficiencies in a most gentle manner. There are two delightful short poems on page 58, each a charming picture painted in words, and each pulsating with deep religious feeling. As I thought of them in relation to the rest of the journal there suddenly came into my mind a phrase from Proverbs, "Like apples of gold in baskets of silver".

A. V. F.

"FAR OUTLOOK"

VISIT TO DR. JACKS: NEW BOOK AT NINETY-TWO

By H. John McLachlan

ON THIS late February afternoon, it was pleasant to leave behind us the roar of city traffic and mount the quiet lane to Shotover Hill. The genial warmth of the returning sun flushed our cheeks. In the hedge-bottom were the green shoots of the wild daffodil. Buds burst their fetters on the alder branches.

We were bound for "Far Outlook", Dr. L. P. Jack's home, where for seventeen years he has lived in a retirement never devoid of interest, because combined with a remarkable vigour of body has been a mind that retained an uncommon acuteness.

Dr. Jacks has lived in four houses on Shotover, but in none with such a glorious view as this. As we turned off the old road towards the house, we caught sight of the city, mist-enfolded, below. How reassuring, how fortifying it was to look back in the sunlight on the place from which we had come and realise its relationship to a greater whole. Here on the hillside one felt the context of a larger world, one touched the garment of Infinity.

Not every day does one hold high converse with honourable old age. Today was an exception. Dr. Jacks, still hale and well-preserved at 92, firm of tread if a little more short of breath than heretofore, greeted us cordially. At tea we talked of old College days, of former students and dons, recalling that famous occasion when Dr. Carpenter's old horse turned to carry its rider, willy-nilly, back into Oxford amid the elephants, camels, ladies in tights, of Sanger's circus; and that other occasion when our host, "in a mad moment" (as he put it) consented to take the chair in Oxford Town Hall for Keir Hardie, the Labour leader, and the platform had been assailed with missiles by hostile undergrads, one tomato scoring a direct hit on Dr. Jacks's chest!

After tea, before the log-fire in the study, the conversation ranged widely over many topics. We talked of the marvel of the Palomar telescope, with its 200-inch reflector which reveals our universe as but the fore-court to a far greater lying beyond; of Mr. Fred Hoyle's broadcast lectures and his amazing ideas: that space is expanding and new worlds are being constantly created, highly speculative though some of his suggestions are. "No wonder", said our host, "that Comte and his followers warned people off the study of astronomy. Too dangerous ground for people whose attention should be fixed on Man!"

We spoke of Beauty, the value so frequently neglected in philosophical discussions. Men might write much of Goodness and Truth. But Nature redressed the balance, for though she seemed careless of our morality, she was by no means oblivious of Beauty. Rather was Nature saturated through and through with Beauty from the atom up. Take the dance of the electrons around the nucleus or the loveliness present even in decaying matter: there was "Beauty, Beauty everywhere". One was reminded of the apocryphal story of the Master who discovered Beauty even in the decomposing body of a dog. Were not its teeth like pearls?

I asked Dr. Jacks how his book was progressing. For this nonagenarian, who still drove a car at ninety and only gave up driving to oblige his family, has written another book. Gathering together his mature reflections upon many things, he has once more put pen to paper and expressed that individual viewpoint which has so often proved stimulating and

refreshing in the past. It turned out that only that very morning he had signed the agreement with the publisher. I fingered the manuscript page of Contents with satisfaction. It seemed that the old skill had by no means departed. The volume promises to be a worthy commentary upon life and some of its problems from the vantage-point of ripe old age.

As our host recalled people and events in his long experience, and discussed contemporary problems too, we walked leisurely through the fields of time, here picking a flower, there admiring a vista. It was an experience not easily to be forgotten: an old warrior still pursuing the avocations of the mind, to which more than a lifetime has already been devoted, still engaged in the traffic of thought with values, and moving now with that inward strength of spirit derived from "the faith that looks through death", and "years that bring the philosophic mind".

It is the privilege of age, where age is sanctified by elevation of intellect and by common sense, to take the wide, synoptic view of things, to be able to stand dispassionately aside from the scenes of contemporary argument and strife, to see things steadily and see them whole.

Taking leave of our courteous host and his kindly house-keeper to return to the city below, we walked down the old road. Was it a mere fancy that a third person walked with us part of the way and left us at length with a measure of that Far Outlook which Dr. Jacks in his old age has managed to cultivate in his house on Shotover Hill?

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

A NEW STATEMENT

SIR,—At the present moment, many of our churches throughout the country are engaged on the commendable enterprise of collective thinking about what we believe, in the hope that we may have a more convincing gospel to set before the world. It is therefore particularly disappointing that the General Assembly should issue at this point as a leaflet and poster for display on our church notice boards, what is called a New Statement of our position, which is so vague, unsatisfying and unrepresentative of our point of view. (See THE INQUIRER, February 23.)

The old statement which presumably it superseded, did at least acknowledge the leadership of Jesus. The New Statement is absolutely silent about our Free Christian tradition, and offers merely freedom from creedal bonds, a salute to the religions of the world and a journey along the open road. If this statement, issued under the aegis of the Assembly, is regarded as an adequate statement of our position, then surely our claim to have a place in the deliberations of all Christian communions is considerably weakened. It ignores the fact that it was within the glory and the splendour of the great Christian tradition that our fathers marked out the way of freedom in the trust deeds of their conventicles and Meeting Houses. They belonged to the Christian Church and they knew it. We cannot detach ourselves from history in order to advocate a vague "nothingness" or a least common denominator of all the religions of the world.

This is not a gospel. Merely to offer men freedom, is to give them what they have already got, more freedom than they know what to do with. Indeed they are so free, that they are free to leave us alone. And they will do so unless we can declare in positive terms what we have found along the open road. No church can live and thrive which offers merely a gospel of non-interference with the right to travel. The serious inquirer wants to know where we have arrived, and what we have to say at the point where we have arrived. I can well imagine a serious-minded reader pondering the New Statement and saying—"well, after all that, what do you believe?"

It is to me incredible that we can issue a statement of our position which completely ignores our Christian origins.

"If the trumpet give an uncertain sound, who shall prepare himself to the battle?" This latest trumpet call is full of sound, if not fury—but alas, signifying little or nothing.—Yours,
Bournemouth. Lawrence Redfern.

ON SILENCE IN WORSHIP

SIR,—How warmly I agree with Mr. J. R. Hodgkinson about (1) hymns "with Welsh enthusiasm", and (2) silence.

The first rouses the worshipper to full alertness, the second, if it is given a chance, then holds the mind and soul in a state of disciplined receptivity to listen to the "still, small voice".

But so often in the case of (1), why are we denied anything but a dreary tune to mute the glow of the words and to leave our spirits dull and flat?

In the case of (2), the "silence" is usually shattered at intervals after the first few seconds (so that even the initial "hush-in" is clipped to inadequacy) by well-meant "leads" suggesting that we "remember the sick . . . the aged . . . etc., etc.", and we are not allowed, after all, those few precious moments in which to listen for what God would say to each soul individually, in a union of variety

which would be surprising if it could be known and listed—each "message" quite beyond the power of any "leader" to suggest. Samuel was alone in the stillness of the night, when he heard the voice, Elijah was alone in a still hour of daytime, and heard it when all the other sounds had ceased—and a child can still "hear the sea" in a shell, if well-meaning grown-ups don't interrupt by saying in his other ear "Let us think of the ships—the sailors—the fishes!"

It is sometimes said that "an average congregation cannot support more than two minutes of silence". Probably Quakers are not "average", and could teach us a good deal; but please may we ordinary folk be tested by being offered the treasure of perhaps five *uninterrupted* silent minutes?—held, together, in the power and grace of spiritual fellowship—listening, together, to our Father, and learning to "be still, and know".—Yours,
Heathfield, Sussex.

Christine Poultney.

THE EXPERIMENT

SIR.—In "The Experiment", THE INQUIRER has found a remedy for a real defect in our organisation. At National and District Association meetings the laity have heard lectures and sermons, but for the most part they have been allowed to discuss only business, necessary, but dull.

In our group, few members have been brought up in Unitarian families, and they are eager to exchange opinions on religious and theological questions.

We are grateful to THE INQUIRER and the very able leadership of our minister for the profitable and inspiring two hours discussion which we enjoyed this week.—Yours,
Newcastle, Staffs.

M. L. Beard.

[The Editor thanks correspondents who have sent similar letters.]

THE SERMON

SIR.—Before we condemn the "excessive emphasis" which not only Unitarians but nearly all Protestants lay on "sermons", we should look at the other part of the Service and ask ourselves what "worship" generally consists of. Apart from the Lord's Prayer which fits everybody it consists of endless other prayers, which suit nobody, because of their pompous and obsolete language which many people do not understand any more than they would understand a "highbrow sermon." They may even be "worshippers" to whom some of the vocabulary may appear even absolutely senseless. How can we, creatures of God, "magnify" Him, whose greatness is beyond our understanding, how can we "bless" Him who Himself is Blessing? With all those long prayers and their repetitions (in some churches on one whimpering note which lacks all dignity) we deliberately disobey Jesus who asked us not to chatter like the heathen. Instead of addressing Him, as Jesus told us, simply as "Our Father", there are ready made prayers starting with a list of titles as if He were a worldly potentate who would have us punished for *lese-majesté* if we left one off.

But for the necessity of sermons we could do without parsons and priests. We rely on them to help us by their sermons to fortify our concentration on God, to bring us back to divine common sense when we are unfair towards God and His creation, to see signs and revelations which we have overlooked in our panic, and at the end of the sermon we might be able to pray and worship again though perhaps we could not before.

As to the kind of sermon it would be ideal if every church could have two Services per Sunday preferably with two different preachers to make sure that not only the "high-browed members" of the congregation get what they need. In addition it might be helpful if members of the congregation were allowed to give texts to their parson which have puzzled them and for the comprehension of which they need the help of him.

Whoever preaches should get away from—may I be forgiven—church jargon. There are a lot of pompous words which mean precisely nothing to the audience, and yet always seem to come conveniently when the preacher does not know what to say or has not thought about it. This does refer to churches on the whole of any denomination.—Yours,
Bishop Auckland.

Mary L. Hillier.

LONDON UNITARIANS will have an opportunity to hear this year's President of the General Assembly, Rev. G. Randall Jones, M.A., B.Sc., B.D., next Wednesday (March 12), at Kilburn. He is coming from Bridport to take part in a "Let's Go To Church" campaign. The Service is at 8 p.m., and the preacher's subject, "A Christian Church". The Kilburn Unitarian Church is in Quex Road, several buses, including 1, 8, and 159 go very near, and bus 28 passes the door.

THE SYLLABUS

NEXT week the third syllabus in the general series will appear. The title is: "What new meaning does my belief have in social action?"

Each week brings us information of new groups being started. It has not been possible to keep an accurate list, but the number cannot now be far short of a hundred.

This is a remarkable tribute to the intellectual interest and vitality of Unitarian congregations. With no other organization than directions printed in THE INQUIRER it has been possible to conduct a religious experiment of this nature.

There are still copies of last week's issue left over. Write for extra copies to THE INQUIRER, 14 Gordon Square, London, W.C.1.

THE INQUIRER

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London District Women's League.—The Annual Meeting was held at the Kilburn Church on February 9 and was very well attended. The President, Mrs. Penwarden, presided at the Business Meeting and gave a warm welcome to all members present. Branch reports showed that much useful work had been carried out during the year, and the quarterly District Meetings had been full of interest. The Secretary reported that the London District League had been responsible for the refreshments at the General Assembly reception, and in addition had organised the refreshments for the Conversazione. All the Officers were thanked for their services and re-elected. Tea was served by members of the Kilburn church and the meeting closed with a helpful and inspiring Service, conducted by Mrs. McLachlan, of Oxford.

Buxton.—Annual Meeting of the Congregation was held on Sunday, February 17. Mr. W. Goodwin, Chairman, presided. The Secretary, Mr. C. K. Evans, in his report, said the year had been very successful in every respect. Greatly increased activities (Church Concerts, Religious Plays, Suppers and Socials) showed good results in the balance sheet. The Women's League is flourishing. The Sunday School has been reorganised, and the new methods of teaching our Unitarian religion as recommended by the G.A. Religious Education and Youth Department are bearing good fruit. Alderman J. W. Wain resigned from the treasurer'ship after 23 years of devoted service, and Mr. H. Hibbert was appointed his successor. Alderman Wain was made Warden. Votes of thanks were accorded to the officers and various members of the church, who in splendid teamwork helped to make the year such a success, particularly also to the caretaker, Mr. T. H. Smith, for his faithful service.

Leytonstone.—On February 17 a Civic Service was held, attended by the Mayor and Mayoress of Leyton and several other members of the Borough Council.

The preacher was the Rev. G. E. Hale, whose sermon was on the subject of "The Welfare City". The first lesson was read by His Worship the Mayor, and the second lesson by an ex-Mayor of Walthamstow, who is a member of Leytonstone church. Mr. K. C. Kaiger was in charge of the music, which included a solo sung by Miss Phyllis Cade. There was a good congregation in attendance.

Preston.—The Preston congregation have suffered a grievous blow in the sudden premature passing of their Treasurer, Mr. Arthur Thompson. Mr. Thompson came to Unitarianism in adult life and for many years devoted his talents to the welfare of the congregation. He will always be remembered for his geniality and pleasant sense of humour.

JOHN WAKEHAM

WEST COUNTRY Unitarianism, and the Plymouth church in particular, has lost an outstanding figure by the death, within a fortnight of his 90th birthday, of Mr. John Yabsley Wakeham. A native of the city, in which he had spent the whole of his long life, Mr. Wakeham was for over 30 years Treasurer of the Plymouth Unitarian Church and only a few years ago resigned the Chairmanship of its Trustees. He had also served as President of the Western Union of Unitarian Churches. Up to the end Mr. Wakeham was a regular attendant at morning Service at the Plymouth church, where he was much loved and esteemed for his geniality and loyalty. He passed away after a very short illness. The interment took place recently in the Drake Memorial Park, Stag Lodge, Plympton, following a private Service at the house, conducted by the Unitarian Minister, Rev. E. H. Kersley.

E.A.R.

CALENDAR

SUNDAY, MARCH 9, 1952

ABERDEEN, Un. Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY.
ANDWORTH, Unitarian Church, Knowsley Road, 11 and 3, Rev. B. GILL.
ALTRICHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE.
ASTLEY, Unitarian Chapel, Manchester Road, 11 and 6.30, Mr. S. H. KNIGHT.

BATH, Trim Street Chapel, Unitarian, 6.30, Rev. FRANCIS TERRY.
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary Street, 11 and 7, Rev. F. T. McQUEEN.
BIRBELLS GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. W. WASHINGTON.

BILLINGHAM, Free Church, South Street, 11.15, Rev. J. MARTIN HALL.
BIRMINGHAM, Unitarian Church, Broadchurch Road, 6.30, Student, U.C.M.

BIRMINGHAM, Church of Messiah, Broad Street, 11, Rev. GORDON STUART, 6.30, Rev. H. MAGNUS.

BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. HAROLD A. GORE.

BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. F. D. JONES.
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. E. GAWER.

BOLTON, Bank Street, 10.30 and 6.30, Rev. J. GORDON DAVIS.

BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. B. GILL.

- BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. I. L. TOSELAND.
 BOSTON (Lincs), Spain Lane Unitarian Church, 6.30, Rev. C. SIMPSON.
 BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. L. REDFERN.
 BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK.
 BRIDGWATER, Christ Church, Dampiet Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL.
 BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES.
 BRIGHTON, Christ Church Unitarian, New Road, 11 and 6.30, Rev. R. NICOL CROSS.
 BRISTOL, Lewin's Mead Meeting, 6.30, —.
 BRISTOL, Oakfield Road, Clifton, 11, Mr. R. L. NICHOLSON, 6.30, Rev. W. J. McELDOWNEY.
 BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WAREING.
 BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE.
 CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. A. STEWART CARTER.
 CARDIFF, The West Grove Unitarian Church, 11, Mr. S. R. BUTLER, 6.30, Mrs. EDWARD THOMAS.
 CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. ROBERT H. WILLIAMSON.
 CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Miss MURIEL BARBER.
 CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. E. STANLEY PETERS.
 CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWINN.
 COSELEY, Staffs, Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN.
 CREWE, Free Christian Church, Beech Street, 11, Rev. E. D. EVANS.
 CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN.
 CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK. (also 6.30 First Sunday in the month).
 DEAN ROW, 10.45, Rev. E. E. WRIGLEY. STYAL, 6.30, Rev. E. E. WRIGLEY.
 DENTON, Wilton Street Chapel, 11 and 6.30, Rev. JOHN GILL.
 DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. M. CONSTANCE HARRIS.
 DITCHLING, Old Meeting House, 10.45, Short Service followed by Annual Meeting.
 DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. G. W. PARKINSON.
 DOVER, Adrian Street Unitarian Church, 6.30, Rev. ETHEL KAY.
 DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
 DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, —.
 DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE.
 EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVERNER.
 EXETER, George's Chapel, South Street, 11 and 6.30, Rev. D. B. FRASER.
 GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH.
 GLASGOW, St. Vincent Street Unitarian Church, 11 and 6.30, Rev. ALEXANDER REID.
 GUILDFORD, Ward Street Church, 11.15, Mr. IVOR W. BOND.
 HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORER.
 HALIFAX, Northgate End, 10.45 and 6.30, Rev. W. H. PAYNE.
 HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENBIGH HILTON.
 HINCKLEY, Great Meeting, Baines Lane, 11 and 6, —.
 HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL.
 HUDDERSFIELD, Fitzwilliam Street, 6.30, Rev. DUDLEY RICHARDS.
 HULL, Park Street Church (Unitarian), 6.30, Rev. RALPH PHILLIPSON.
 IPSWICH, Friars Street, 11, Rev. WM. HAWORTH. BURY ST. EDMUNDS, Churchgate Street, 6.30, Rev. WM. HAWORTH.
 ISLE OF WIGHT, NEWPORT, Unitarian Christian Church, 11 and 6.30, Rev. W. J. CARTER.
 KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER.
 KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
 KNUXTFORD, Brook Street, Chapel, 11 and 6.30, Rev. STANLEY MORRIS.
 LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
 LEEDS, Mill Hill Chapel, 10.45 and 6.30, Dr. R. W. WILDE.
 LEICESTER, Narborough Road, 11, Junior Church, 6.30, —.
 LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MASON.
 LETCHWORTH, Vauxhall Hall, Geydon Walk, 11, Miss M. PRACY.
 LEWIS, Westgate Chapel, 11, Dr. H. W. STEPHENSON.
 LINCOLN, High Street Unitarian Church, 6.30, Rev. H. W. KEMSHALL.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. I. A. GARRARD.
 LIVERPOOL, Bootle Free Church, 6.30, —.
 LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KEIR MURKIN.
 LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART.
 LIVERPOOL, Hamilton Road, Everton, 6.30, Rev. BRIAN L. GOLLAND.
 LIVERPOOL, Hope Street, 11 and 6.30, —.
 LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. SHIRVELL PRICE.
 LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG.
 LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. A. J. LONG.
 LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE.
 LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. JOHN C. BALLANTYNE.
 LONDON, Forest Gate, Upton Lane, 6.30, Supply.
 LONDON, Golden Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT.
 LONDON, Hackney, New Gospel Pit Church, Chatham Place, 6.30, —.
 LONDON, Hampstead, Randolph Hill, 11, Mr. A. P. B. HEWITT.
 LONDON, Highgate Hill Unitarian Church, 11, Rev. G. J. G. GRUBE.
 LONDON, Hildon, High Road, 6.30, Rev. H. H. CHEETHAM.
 LONDON, Islington Unitarian Church, Upper Street, Preston Hall, 7, Rev. A. V. FOX.
 LONDON, Kilburn, Unitarian Christian Church, Quax Road, 11, Rev. A. V. FOX, 7, Junior Church.
 LONDON, Lewisham, Unitarian Church, High Street, 11, Rev. H. H. CHEETHAM.
 LONDON, Leytonstone, Lea Bridge Rd., Knotts Gn., 6.30, Rev. G. E. HALE.
 LONDON, Mansford Street Ch., Bethnal Green, 6.30, Rev. J. W. DUMBLE.
 LONDON, Richmond Free Ch., Ormond Road, 11, Rev. G. E. HALE.
 LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church, 6.30, Mr. C. G. KENWAY.
 LONDON, Theistic Church, 28, Bell Street, Edgware Road, 11, First Sunday in the Month.
 LONDON, Wandsworth, Unitarian Church, East Hill, 11, Rev. A. PEACOCK. (also 6.30 First Sunday in the month).
 LONDON, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays. March 16, 6, Rev. R. I. PRITCHARD.
 LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. F. HANKINSON.
 LYTHAM ST. ANNES (Ansdell), Unitarian Church, Channing Rd., 11 and 6.30, Rev. H. CRABTREE.
 MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON.
 MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 10.45 and 6.30, Rev. KENNETH SHERRATT.
 MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. FRED KENWORTHY.
 MANCHESTER, Failsforth, Dob Lane Chapel, 10.45 and 6.30, Rev. J. PIPKIN.
 MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. F. COTTIER.
 MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Rev. D. T. EVANS.
 MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Mr. T. W. ROBERTS.
 MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. J. WILLIAM DYER.
 MANCHESTER, Renshaw Street Mission, 6.30, Rev. A. J. HEALE.
 MANCHESTER, Stand Ch., Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE.
 MANCHESTER, Wilbraham Rd., Chorlton-cum-Hardy, 6.30, Mr. D. S. BIRLEY.
 MANCHESTER, Wythenshawe, Unitarian Church, Brownley Rd., Benchill, 6.30, Mr. J. S. HALLAM.
 MANSFIELD, Old Meeting House, 10.45 and 6.30, Supply.
 MARPLE, Unitarian Hall, 31 Stockport Road, 3, each Sunday.
 MEXBOROUGH, Free Christian Church, 10.30 and 6.30, Rev. E. A. DAVIES.
 MIDDLETON, Old Road Chapel, 6.30, Rev. JOHN EVANS.
 MORECAMBE, (see Lancaster).
 MORETONHAMPTON, 3, NEWTON ABBOT, 6.30, Rev. C. G. TOONE.
 MOSSLEY, Christian Church, Stamford Rd., 10.45 and 6, Mr. EDWIN SHAW.
 NANTWICH, Old Chapel, 3, Rev. E. D. EVANS.
 NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. CORAM DAVIES.
 NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30, Mr. L. PROCTER, 6, Mr. T. NUTTALL.
 NORTHAMPTON, Kettering Road Church, 11, Mr. R. W. RICHES, 6.30, Rev. RONALD MCGRAW.
 NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY.
 NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM.
 OLDUBRY, Unitarian Church, Birmingham St., 11, Children's Service 6.30, Rev. HAROLD A. GORE.
 OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL.
 OXFORD, Manchester College Chapel, 11.30, The Rev. THE PRINCIPAL.
 PADHAM, Nazareth Unitarian Church, Knight's Hill, 10.30 and 6, Rev. W. HILL WAREING.
 PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
 PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. KERSLEY.
 POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. E. PENN.
 PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES.
 PRESTON, Unitarian Chapel, Church Street, 11, No Service, 6.30, Mr. GEORGE HOLT.
 RINGWOOD, Hants, the Meeting House, 6.30, Rev. L. REDFERN.
 ROCHEDALE, Blackwater Street, 10.30 and 6, Rev. WM. BEER.
 ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. WM. MILLAR.
 SALE, Atkinson Road, 11, Rev. J. WILLIAM DYER.
 SCARBOROUGH, Unitarian Church, Westborough, 10.30, Rev. W. T. WILKINS.
 SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. DAVIES.
 SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SOKELL.
 SHEFFIELD (Airedale), 6.30, Mr. J. FAIRHURST.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY.
 SHREWSBURY, High Street, Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
 SEDAMOUTH, High Street Unitarian, 11 and 6.30, Mr. ERIC KAY.
 SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Rev. H. J. ROSEINGTON.
 SOUTHWICH-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Rev. E. G. GREEN.
 SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. A. H. BIRTLES.
 ST. HELENS, Corporation Street, 6.30, Rev. DUNCAN P. STEWART.
 STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. IYEN HODGSON.
 STOCKTON-ON-TREE, Wellington Street, 6.30, Rev. A. J. MARTIN.
 STOKE-NEWINGTON, Presbyterian Unitarian Chapel, 11, Rev. ROBERT LEE, 6.30, Mrs. NIGHTINGALE.
 SWANSEA, Pennard, Free Christian Meeting House, 11, Rev. B. VINET.
 SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINET (also 11, First Sunday in the Month).
 SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. ERIC WILK.

Working Dates on Application Special Terms for a Season